

¶ Short questions  
and answaeres, con-  
taining the Summe of  
*Christian Religion.*

*Deut. 6, 6.*

6. These wordes, which I com-  
maund thee this day, shalbe in  
thy heart:

7. And thou shalt rehearse  
them continually vnto thy chil-  
dren, and shalt talke of them,  
when thou tariest in thy house,  
and as thou walkest by the way  
and when thou lyeest downe,  
and when thou risest vp.

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*Thomas Dawson.*

1614.

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# To Christian Parents and

godly householders, grace and

*mercie in Christ.*



He blessing of God pow-  
red vp6 this Realme, in so  
great abundance, as the  
preaching of the Gospel,  
peace, prosperitie and  
wealth, vnder the rule &  
gouernment of our mercifull Queene, causeth  
me in thanksgiuing toioy: But the contempt &  
abuse of these blessings minglenth my ioy with  
greife, and causeth Gods children for sor-  
rowe to mourne and lament. And this  
greiuing of Gods spirite in his children, shall  
Fathers of Children, and Maisters of hous-  
houldes (though many others doe grei-  
uously offende) especially aunswere for before  
God. The great blessinges sent of God, the  
lawes made by the Prince, the word preached  
by the Ministers take small effecte, and bringe  
foorth litle fruite: because Parents and Mai-  
sters shew such examples of loose libertie in  
themselues, and throwe the raynes of licenti-  
ousnesse into the neckes of others. They re-  
member not the honorable calling, which  
they haue of the Lorde, that he hath placed

To Christian Parents,

them, as it were in his owne roome, and giueth them his owne names, that they might gouerne, teach, and direct others, to honour and serue him, vpon whom their preheminance doeth wholly depende. But (alas) they doe not their duie in gouerninge, they apply not themselues in teaching them that are committed to their charge: and therefore youth not gouerned nor taught, not praying at home, can not pray, nor learne in the congregation. But as the deuises of men are ready to finde excuses: so seeke they vp figge leaues in this, to couer their shame. First they will say, We giue them meate and money for their worke: what should we doe more? So doe you bestowe vpon your beasts, in buying and feeding them: but your seruants are more precious in the eye of the Lord: and you are charged in the fourth commaundement to see that they serue God. Some say, they send them to the Church on the Sabbath, and so answere that charge. But the Lord commaundeth you your selues also to rehearse his lawes to your children and housholdes *Deut. 6. 7.* If they plead ignorance. it will be but a weake answere to the Lord. Some say, they are ashamed to teach and praye with their housholdes: I say, because it is good, they are ashamed



ashamed, else, euery thing they are ready to performe with brazen browes in open places. Some saye, it is hypocrysie to perforce their durie: Let such pray for new hearts, for if their owne consciences condemne them of hypocrysie: God is greater then theyr consciences. Some saye it will let and hinder theyr seruantes from worke, as *Pharaoh* obiected to *Moses*. *Exod. 5. 4.* But our sauour answereth such in his answer to *Martha*. *Luke 10. 41.* (This I speake not to nurse any idlenesse: for such shoulde not eate. 2. *Thes. 3. 10.*) Some saye they shall bee scorned by worldlings: If ye seeke to please men, you are not the seruantes of Christ. *Galat. 1. 10.* Yet this was Christes portion, & they are but faynt souldiers that flee for a worde, for we must buckle with the Diuell hande to hande: who will not leaue vs till death, except by Apostasie we yeelde him both bodyes and soules. Some doe saye, that they can not bring the vnlearned in letters to this knowledge: but they doe not remember, that God giueth knowledge of his mysteries, euen to the simple that feare him, *Psalme. 25. 14.* And in foure monethes space, I haue seene these principles and answers, learned by Gentlemen, Yeomen, Horsekeepers, Sheep-

heardeſ, Carters, Milkemaydes, Kitchins  
 boyes, & all in that houſhold (where theſe or-  
 ders were obſerued) excepte three or foure,  
 whoſe capacitle was but meane and ſimple, and  
 yet the ſimpleſt went not without ſome pro-  
 fite. Some ſaye, youth are ſo ſtubborne, that  
 they will abide no ſuch orders: I ſay, better is  
 the room of ſuch than their companye. For  
 if admonitions appointed by the Lorde, win  
 them not, auoyde them: and ſo ſhalt thou  
 auoyde the infecting of the reſt of thy houſ-  
 holde by them, ſo ſhalt thou make others to  
 feare, ſo ſhalt thou by making them aſhamed  
 of their finnes, driue them to repentance,  
 and principally thou ſhalt auoide Gods iudg-  
 ment againſt thee and thy houſhold. If thou  
 knoweſt that thou keepeſt an ignorant and ſu-  
 perſtitious papift, a blaſphemous ſweater, a  
 diſobedient ſubieſt to God, Prince and ruler,  
 allicentious and looſe liuer, which giueth his  
 body to fighting, whoring, and ſtealing: and  
 his tongue to quarelling, filthy talking, and  
 lying, and thou ſeek to reforme him by  
 the order of GOD: doeſt thou not make thy  
 houſe his ſtewes, and thy ſelfe his baude? Re-  
 moue ſuch, leaſt God remoue thee. Is it writtē  
 in vaine, that the plague ſhall neuer goe from  
 the houſe, wher the ſweater is? & that it ſhalbe  
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full of plagues? Will not the Lorde performe that, which he hath spoken by the Prophete Zachari. 5. 5. That there shall remaine a plague in such houses, to consume them with the timber and stones thereof? I would they would consider, what GOD said to Eli in the like case: thou honourst thy children about me, therefore I will cut them & thee off. The comfort hee had of his youthies in the ende, was this: the arke (the wimesse of the Lords presence) was losse, thirtie thousand of the people slayne, his two sonnes killed: this liued hee to heare, and so in sorrowe he fell backwarde and brake his necke: then his daughter in lawe fell in trauel, and in trauell died: the remanent of his house were gladd to crouch and begge for a small peece of siluer, and a morsell of breade. If our Englishmen coulde beholde these plagues, the remoouing of Religion to a people that shall bring forth fruite of it, the taking awaye of our Queene, the wayling of their wiues, the murdering of their children, and the cutting of their owne throates by straungers, they would looke better about them. O Fathers of children and householdes, if you would before hande arraye your selues before Gods iudgment seate, and there finde your selues indired

ready to bee condemned, for sending you  
posteritie to begge at straungers doores: for  
spoyling your children of their liues: this  
realme, of religion, Queene, and peace: & that  
you should see there your children, wiues,  
Countrie, Church of GOD, and Queene  
accusing you for murderers, and traytours:  
what will you answer? what can you say?  
Turne your musicke to mourning, your fea-  
sting to fasting, your rioting to repenting: and  
saye with *Danid*, and with *Daniel*. 2. *Sam.*  
12. 13. *Dan.* 6. 57. We haue sinned and com-  
mitted iniquity, don wickedly and haue rebel-  
led against thee O Lord, righteousnes belon-  
geth vnto thee, and vnto vs open shame and  
confusion of faces. Saye with the men. *Act.*  
2. 37. and with Paul. *Act.* 9. & say: Lord what  
shall we doe? And you shalbe taught to ioyne  
amendment to repentance: you (I say) which  
were wont to aske, howe you should passe the  
long winter euenings without gaming, shall  
learne to turne your playing at cardes and  
Dice, and daunsing, to singing of Psalmes tea-  
ching your houshold, & praying with them.  
It is enough (as *Peter* saith, 1. *Peter.* 4. 3.) that  
you haue spent the times past after the fashion  
of the world: and how ill, mad, or straung, they  
account of the matter, that you runne not with  
there

them to the former excelsse of riot, say you, and per-  
 forme with *Iosua. 35. 17.* We and our households wil  
 serue the Lorde. And you, O Ladies, mistresses &  
 dames, say euery one of you with *Hester, 1 and my*  
*maides wil do the like. Hester, 4. 16.* And howsoeuer  
 the world condemne you, the Lord wil reueale him-  
 selfe vnto you, power his blessings of knowledge, of  
 peace, of religion, of good rulers. and will continue  
 the same vnto the remnant of our children & poste-  
 ritie, which shall come after vs, which he graunt for  
 his Christes sake.



These are the orders which I haue  
seene obserued in a Christian Gentlemans house, to  
the profit of his housholde, example of others, com-  
fort of Gods children, and honour of God.

**W**hile they had a minister the whole house-  
hold met at the Church twice euery Sab-  
bath, and once euery weeke day: but since the  
restraint of their minister, they meete euery  
morning in the weeke day in the parlour, where  
their master kneeleth downe with them, and  
prayeth, vsing these prayers following.

The confession of sinnes, with morning  
prayer for priuat householders, for men before  
their labour, for the Church, the Realme, the  
Queene, and Magistrates, the Lordes prayer,  
and confession of faith, all which prayers are in  
the booke of common prayer.

If he be from home, or sicke, then both his  
Steward, or some such like of them say those  
prayers.

After prayers the household departeth, either  
whither necessitie of their offices call them, or  
whither delight in honest exercises for recrea-  
tion doth cary them.

Before prayer meditate of these places.

PROV. I. 28. They shall call vpon me, but I will  
not answere: they shall seeke me early, but  
they shall not finde me.

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## Christian Religion.

29. Because they hated knowledge, and did not choose the feare of the Lord.

Iam. 4.3. You aske & receiue not because you aske amisse, that you might consume it on your lusts.

Rom. 8.26. The spirit helpeth our infirmities: for we know not what to pray for, as wee ought, but y<sup>e</sup> spirit it self maketh request for vs with sighes, which cannot be expressed.

27. But he that searcheth the hearts, knoweth the meaning of the spirit, for he maketh request for the Saintes, according to the will of God.

At meales the Maister sayeth grace,  
both before and after.

Prayers before meales.

**G**od Lord blesse vs, blesse al thy creatures, send downe thy holy spirit into our hearts, so to direct vs, that we may looke for the spirituall food of our soules; & finally, euermlasting peace through thy sonne Iesus Christ. Amen.

In meale tyme some one of the seruantes readerh a Chapter of the Bible distinctly and reuerently, first praying thus :

**O** Lord, whose word is a two edged sword, to cut downe all things that shal rise vp against the same, the maiestie whereof shaketh the heauens and the earth also graunt that our  
proud

## The Summe of

proude and vaine affections being cut do away  
we may with reuerence reade it, and humbly in  
obedience submit our selues vnto it, through  
Jesus Christ our Lorde. So be it.

Or this.

**O** Lorde, which hast provided these earthly  
creatures, for the feeding of our naturall  
bodies, direct vs carefully to seeke, and with de-  
light to tast of thy most holy word, that we may  
by that immortall seede, be begotten to be thy  
children, and thereby be nourished and fed, vntil  
we become perfect men in thy sonne Christ Je-  
sus. So be it.

A sentence to be said after the Chapter.

Blessed are they that heare the worde of God,  
and keepe it.

After meales be carefull for thy selfe, as Iob  
was for his children. Cha. 1. 5. And in me-  
ditation of thy wordes, thy behauiour, and  
use of Gods creatures, say :

**O** Lord if thou markest what is said, or done  
amisse, who shalbe able to abide it? For-  
giue vs our sinnes, & amend our inmyrfections,  
and graunt vs the grace of thy holy spirit, as  
thou hast fed vs plentifully, that we may serue  
thee faithfully. Preserve the Kings Ma-  
iestie, saue the Church vniuersall, graunt thy  
Gospell a free passage, confound Antichrist  
and



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and all heresies, finish soone these dayes of sinne  
and bring vs to everlasting peace, through thy  
sonne Iesus Christ our Lord. So be it.

The seruing men likewise haue grace be-  
fore and after meales, and a Chapter reade  
before they rise.

**A**fter they haue supped & the officers haue  
done in their offices, they come together  
into the Parlour or Hall, and there spend one  
houre in singing Psalmes, learning and an-  
swering some few of these pointes of Religion,  
and praying.

Remember to sing Dauids Psalmes with  
Dauids spirit.

1. Cor. 14. 15. Sing with the Spirit and sing  
with understanding.

A Prayer vsed in the euening be-  
fore Catechising.

**O** Lord prepare our heartes to prayer, for  
if we pray with our lips onely, our pray-  
ers are abheminable. Teach vs by thy holy spi-  
rite to pray rightly according to thy will, and  
giue eare to our calling.

We hartly thanke thee (O mercifull father)  
for all thy blessings bestowed vpon vs, from the  
beginning of the world vnto this time, for our  
election, our creation, our redemption, our sanc-  
tification, and continuall preservation: Namely  
for

## A Prayer.

for that thou hast kept vs this day from all pe-  
 rils and daungers both of soule and body, and  
 hast giuen vnto vs health, foode, apparill, and  
 many other blessings, which many of thy  
 deare children doe lack, being notwithstanding  
 as preciously bought with y blood of thy deare  
 sonne, as we are, and yet lie in misery and cala-  
 mie oppressed with wo & wretchednes, in im-  
 prisonment or banishment: in which case (deare  
 Father) thou mightest haue left vs, saue that in  
 mercie thou hast delt otherwise with vs then  
 with them. We beseech thee to direct vs (in con-  
 sidering thy mercies) to acknowledge and con-  
 fesse our sinnes, which should prouoke thee ra-  
 ther to curse then to blesse vs, to confound vs ra-  
 ther thā to preserve vs. We haue sinned against  
 thee both in deed, worde, and thought: graunt  
 vs, that we seeing the horror of our sinnes, and  
 fiercenes of thy wrath, may without hypocrisie  
 and dissimulation be earnestly sorie, & heartily  
 repentant for our former wickednesse: graunt  
 vs, that in sorrow for sin we fal not with Cain,  
 Saul, & Judas, to despaire: but y in the bitter-  
 nesse of our griefe with Dauid, and Peter, wee  
 may haue comfort by faith, in thy sonne Christ,  
 that our offences are forgiven. And as thou hast  
 brought vs hither together at this time, (for  
 which we hartily thanke thee) so wee beseech  
 thee

**A Prayer.**

thee to directe vs, that we may haue ioy and  
comfort in the presence and company one of an  
other, and that our words and hearts may be so  
ordered at this time, that we may truly vices  
and reuerently receiue the principles of thy ho-  
ly religion to the strengthening of our faith, to  
the comfort of our consciences, to the amende-  
ment of our sinfull and lewde liues,

and to the glorie of thy most

holy name, through Je-

sus Christ our

Lord. A.

men.



## The Summe of

### Question.

**W**ho made you?

Answer.

God. Gen. 1. 17. Job. 31. 15.

Q. Who redeemed you?

A. Iesus Christ. Iohn. 1. 29.

Q. Who sanctifieth and preserveth you?

A. The holy Ghost. Gen. 1. 2. Rom. 8. 9. 10.

Q. What is the father?

A. God. Deut. 43. 5.

Q. What is the Sonne?

A. God. Mat. 1. 23. Iohn 1. 1.

Q. What is the holy Ghost?

A. God. Mat. 28. 19. 1.

Q. How many persons are there?

A. Three persons but one God. Iohn. 5. 7.

Q. Wherefore hath God made, sanctified, and preserved you?

A. To seeke his glorie. Rom. 11. 36.

Q. In seeking to set forth Gods glorie, how many things ought you principally to be careful for?

A. 2. First, to escape Gods iudgment. Mat. 16. 26

Secondly, how to serve him. Luke 1. 74

Q. How will God be served?

A. After his will revealed in his worde. Deut.

13. 23.

Q. How many things doth the word teach us principally

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principally :

**A. 4.** Obedience to the commaundements.

Faith in Christ. *Hebr. 6. 1.*

Sacraments.

Prayer.

**Q.** Into how many tables are the commaundements diuided ?

**A.** Into two. *Exod. 31. 18. 24. 1.*

**Q.** What doth the first table concerne ?

**A.** Our dutie to God contained in the foure first commaundements. *Mat. 22. 37.*

**Q.** What doth the second table concerne ?

**A.** Our dutie to our neighbour, conteyned in the sixe last commaundements. *Matt. 22. 39.*

**Q.** In this order of the tables, that the dutie to God is set before the dutie to our neighbour, how many lessons doe you learne ?

**A. 2.** First, I learne to serue him before all thinges, and not to regard substance, no nor life it selfe in respect of his glory. *Mat. 6. 33. Exod. 32. 32.*

Secondly, if I render my dutie to God, I must do my dutie to my neighbour : for if I neglect it to my neighbour : whom I see daily, it is euident, that I do so to God. *1. Iohn 3. 17. and 4. 20.*

**Q.** How many commaundements are there ?

**A.** Ten. God spake these wordes, and sayd, &c.

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Q. Is

## The Summe of

**Q.** Is this a commaundement?

**A.** No, it is but a preeface or introduction to the commaundements.

**Q.** How many lessons learne you out of it?

**A.** 3. First, in that it is sayde, *God spake these wordes, and said: I learne that God is the authour of them.*

Secondly, in that he sayeth, *I am the Lorde:* I learn that he is of might, maiestie, & power to punish the offenders.

Thirdly, in that it is said, *Thy God which brought thee out of Egypt and bondage:* I learne his mercy to them that loue and seeke his will.

**Q.** What is the first commaundement, and the summe of it?

**A.** *Thou shalt haue none other Gods but me.*

Wherein I learne to worship God and him alone.

**Q.** In howe many poyntes standeth this worship?

**A.** 4. First, in louing God aboue all. *Mar. 12. 33.*

Secondly, in fearing God aboue all. *Mal. 1. 6.*

Thirdly, in praying to God and none but him. *Mat. 6. 9. Rom. 10. 14.*

Fourthly, in acknowledging God to bee the giuer of all thinges and therfore to trust in him. *Actes 17, 25, 26.*

**Q.** How many thinges do you learne in the se-

cond

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third commaundement, *Thou shalt not make to thy selfe any graven image, &c?*

**Q.** 3. First, that wee make no image of God *Iohn 1, 18.*

Secondly, that we make no image of any other thing, eyther to worship the image, or any other thing by it. *Exod. 34. 13. Ier. 2, 27, 10. 8.*

Thirdly, that wee worship not God after our fancie, but as hee commaundeth. *Iohn 4, 24. Mat. 15, 9.*

**Q.** What is the third commaundement, and the summe thereof?

**A.** *Thou shalt not take the name of the Lord. &c.* which summarily teacheth mee to vse the name of God with most high reuerence, both in tongue and thought.

**Q.** How many lessons learne you in this commaundement?

**A.** 3. First, it is sinne and blasphemie to apply the name of God to inchantment, sorcerie, cursing or perjurie. *Dent. 18. 10.*

Secondly to sweare by creatures, is a setting of his name at naught. *Psal. 16. 4. Iere. 5, 7.*

Thirdly, in our ordinarie communication wee must neuer sweare. *Mat. 5, 34. Iames 5, 12.*

**Q.** Tell me by whom we must sweare?

**A.** By God: for it is parte of his glory, which he will giue to none other. *Dent. 6. 13. Psal.*

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**Q.** In what causes, and where is it lawfull to swear?

**A.** Where the glory of God is sought,  
Or the preservation of our brethren. *Ier. 4. 2.*

**Q.** Before a magistrate. *Heb. 6. 16.*

**Q.** Which is the fourth commaundement, and the summe thereof?

*Remember that thou keepe holy the Sabbath day. Wherein the Lord appoynteth, that his creatures should haue a time to rest, and serue him in.*

**Q.** What must we do vpon the Sabbath day?

**A.** Holy things.

**Q.** What are those holy things?

**A.** Hearing and learning the worde of GOD preached, praying, receiuing of the Sacraments, and meditating vpon his creatures.

**Q.** What thinges must we not do?

**A.** Those thinges that necessity doth not compell, nor helinesse commaunde. *Esay 58. 13.*

*Mat. 12. 3. 5. 11.*

**Q.** Who must keepe holy the Sabbath?

**A.** Thou, thy Sonne, thy Daughter, thy man, thy mayd thy cattell, and the stranger.

**Q.** In the fifth commaundement, *Honour thy father and thy mother, &c.* what is meant by this word *Honour*?

**A.** To honour, is to loue, feare, obey, & reuerent.

*Mat*



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*Matt. 15, 4. I. Tim. 5, 17.*

**Q.** What is meant by father and mother ?

**A.** Our naturall Parentes, the fathers of our Countrey, or of our houses, the aged, and our fathers in Christ.

**Q.** How is the blessing of long life giuen when the disobedient liue long, and the obedient and good for the most part die speedily ?

**A.** The wicked liue to their further vengeance, and the goodly inioy it so farre as it shall be well for them. *Deut. 5, 16. Isa. 57, 1.*

**Q.** Howe many lessons learne you out of this commaundement. *Thou shalt not kill ?*

**A.** 4. First, I learne to tie my handes, tongue and countenance to peace, from fighting, quarreling and mocking. *Matt. 5, 22.*

Secondly, it condemneth all anger in heart. *Leu. 19, 17.*

Thirdly, it commaundeth to preserve life. *Mat. 25, 25.*

Fourthly, it commaundeth to loue one another, euen our enemies. *Mat. 5, 44*

**Q.** Which is the seauenth commaundement, and the summe of it ?

**A.** *Thou shalt not commit adultery :* Wherein he taketh order, that this institution of Patrimony might be maintained.

**Q.** How many lessons learne you out of it ?

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**Q. 4.** First, God forbiddeth all adultery and uncleannesse in our bodies. *Leuit. 18, 24.*

**S**econdly, all vnpure thoughtes and lusses of the heart. *Matt. 5, 28.*

**T**hirdly, all vnchast behauiour, talke, songes, apparel, and pastime, that might entice vs to such uncleannesse. *Ephes. 4, 29. Ephs. 5, 3. 1. Thes. 5, 12.*

**F**ourthly, he commaundeth vs to keepe our bodies chaste as the temples of the holy Ghost. *1. Cor. 6, 15. 1. Thes. 4, 3, 4*

**Q.** How many thinges are forbidden in the 8. commaundement, *Thou shalt not steale?*

**A. 3.** First, all stealing and robbing. *Leu. 19, 11.*

**S**econdly, all desire of any mans goods wrongfully. *Ephes. 5, 5.*

**T**hirdly, all unlawfull getting. *1. Thes. 4, 6.*

**Q.** How many thinges are wee commaunded herein?

**A. 3.** First, to bee content with that portion which the Lord hath sent vs. *1. Tim. 6, 6.*

**S**econdly, that we labour for our living.

*1. Thes. 3, 10.*

**T**hirdly, to bee helpfull to them that neede. *1. Tim. 6, 18.*

**Q.** How many lessons learne you out of the 9. commaundement: *Thou shalt not beare false witness against thy neighbour?*

**A. 4.** First

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**Q. 4.** First, we are forbidden to speake falsely in witnesse bearing. *Prove. 19, 5.*

**Secondly,** to lie, flatter, or dissemble. *Ephes. 4. 25.*

**Thirdly,** that wee neuer backbite any man. *Psalme 15, 3.*

**Fourthly,** in private offences to say nothing of our brother, if by private admonition he may be wonne. *Mat. 18. 15.*

**Q.** Which is the tenth commaundement, and what learne you out of it?

**A.** *Thou shalt not covet thy neighbours house: Thou shalt not covet: &c.* Wherby I learne that the motions of our heart separate from the love of God, or our neighbour, though wee neuer yeeld consent to it, is sinne. *Rom. 7, 7.*

**Q.** Is any man able to keepe the commaundments?

**A.** No. *Rom. 7. 10. Job 4, 18. &c. 15, 15.*

**Q.** What is the breach of the law?

**A.** Sinne. *Rom 7, 7.*

**Q.** What is the reward of sinne?

**A.** Eternall death. *Rom. 6, 23. Dent. 37, 28. Gal. 3. 10.*

**Q.** Shall I escape this death by the workes of the lawe?

**A.** No. *Luke 17, 10. For the lawe is the minister of death. 2. Cor. 3, 7. 9.*

## The Summe of

**Q.** Sith the law doth not iustifie but condemne what profit hath a Christian by it?

**A.** First, it is a way for Gods children to walke in. *Psal. 1.2.*

Secondly, it teacheth man not to trust to his owne innocencie. *Rom. .4.*

Thirdly, it pulleth downe the pride of man, and humbleth him before God. *Rom. 3, 19.*

Fourthly, it is a schoole-master to Christ. *Gal. 3.24.*

**Q.** As you haue shewed me the profit of the lawe, so tell mee why we should do good workes sith they doe not saue?

**A.** First, to shew our loue to God our father, in walking as becommeth his children. *Iohn 14 15.*

Secondly, to shewe our loue to our selues, making thereby our election certaine to our selues. *2. Pet. 1, 10.*

Thirdly, to winne our brethren to Christ by our goodly life and conuersation. *Mat. 5, 16. 1. et. 2, 1.*

**Q.** How many thinges are principally to bee considered in good workes?

**A.** 2. First, that they bee ruled by the line of Gods word. *Ephes. 2. 10.*

Secondly, that they proceed from a heart purged by fauyl. *Rom. 14. 23.*

**Q.** By

## Christian Religion.

**Q.** By what meanes shall I escape death?

**A.** By faith in Christ. *Rom. 3, 28.*

**Q.** What is faith?

**A.** A full perswasion and stedfast assurance.

*Rom. 8, 38, 39.*

**Q.** Where is it planted?

**A.** In the heart. *Rom. 10, 9.*

**Q.** Upon what is it grounded?

**A.** Upon the promises of God. *Rom. 4, 3, 12.*

**Q.** By whom is faith wrought in man?

**A.** By the holy Ghost. *Ephes. 3, 16, 17.*

**Q.** Upon whom must faith be settled and stayed?

**A.** Upon Christ Iesus. *Gal. 3, 26.*

**Q.** What profit haue we by this?

**A.** I am assured that all the benefites of Christs passion, and his righteousnesse, are as surely mine as if I had wrought them my selfe.

*2. Cor. 5, 21.*

**Q.** Howe many articles are there of the faith, and which are they?

**A.** Twelue, *I beleue in God the father. &c.*

**Q.** How many things do the articles set down?

**A.** 4. First, concerning God the Father, in the first article.

Secondly concerning God the Sonne, in the five next articles.

Thirdly, concerning God the holy Ghost, in the eight article.

Fourthly

## The Summe of

**F**ourthly, concerning Gods people called the Church in the foure last.

**Q.** How many thinges doe you learne in the first article, *I beleene in God the father almighty maker of heauen and earth?*

**A.** 2. First, that God is my father and I am his child. *Iohn 1, 12. Gal. 3, 26.*

**S**econdly, hee being almightie, maker of heauen and earth, and I his child, shall lacke nothing. *Rom. 8, 32.*

**Q.** What learne you out of the second and third articles :

2. *And in Iesus Christ his onelie sonne our Lord*

3. *Which was conceived by the holie Ghost : Borne of the virgine Marie.*

**A.** 2. First, in these wordes, *His onely Sonne our Lord* which was conceived by the holie Ghost, I learne that hee is God, able to beare whatsoeuer is due for our sins. *Ln. 1, 35. Iohn 3, 16.*

**S**econdly, in that he was *Borne of the virgine Mary*, I learn that he was man ready to suffer whatsoeuer was due. *Rom. 1, 3. Heb. 2, 14.*

**Q.** What learne you out of the fourth article, *He suffered vnder Pontius pilate, was crucified, dead and buried: He descended into hell?*

**A.** 2. First the passion that he suffered in body for the redemption of my body : namely, that vnder Pontius Pilate he was nayled to a crosse,

## Christian Religion.

byed and was buried. *Matth. 27. Gal. 3. 14.*

Secondly, the passion that he suffered in soule,  
for the deliuerance of my soule: namely, that  
hee descended or humbled himselfe vnto the  
tormentes of hell for our saluation. *Isaie 53.*  
*10, 11, 12. Luke 22. 44. Math. 27. 46.*

Q. What learne you out of the fifth article.  
*The third day he rose againe from the dead?*

A. 3. First, that he is risen, and hath overcome  
death and hell for my iustification. *1. Cor. 15.*  
*17. Rom. 4. 25.*

Secondly, I learne to rise from sinne, and to de-  
light in righteousnesse. *Rom. 6. 4. Col. 3. 1.*

Thirdly, by his rising, I am assured that my  
body shall rise againe. *1. Cor. 15. 16.*

Q. What learnest thou by the sixt article, *He*  
*ascended into heauen, and sitteth at the right*  
*hand of God the Father?*

A. 3. First, his ascention is a pledge to me, that  
I likewise shall ascend after him. *Iohn 14. 3.*

Secondly, hee being ascended, maketh prayer  
for me. *Rom. 8. 34.*

Thirdly, by his sitting at the right hand,  
(which signifieth the power of God) I be-  
leeue that all power is giuen to him. *Mat.*  
*28. 18. Ephes. 1. 20.*

Q. What learnest thou out of the seuenth arti-  
cle, *From thence &c?*

A. 2. First

## The Summe of

**A. 2.** First, I learne to my comfort, that he that is my Saviour, shall be my iudge. *Iob. 19. 25. Mat. 19. 28.*

**S**econdly, to the terrour of the godlesse, that he shall be their iudge, whom they haue refused & despised. *Mat. 25. 41. 2. Thess. 1. 8. Leuit. 1. 7.*

**Q.** What learne you out of the third part, being the eight article, *I beleue in the holy Ghost?*

**A. 2.** First I beleue the holy Ghost to be God who doth assure me, that I am Gods child, and that all Chyistes benefites are mine. *Rom. 8. 16.*

**S**econdly, he maketh stant to die in mee, & stirreth me up to holines of life. *Ephes. 4. 23.*

**Q.** What learne you out of the 9. article, the first of the fourth part: *The holy Catholike Church, the communion of Saints?*

**A. 2.** First, that God hath an vniuersall Church in all places of the worlde, and at all times. *Mat. 8. 11. Acts 10. 34. 1. King. 12. 18.*

**S**econdly, that in the same there is a fellowship of Saints, of true faithfull people, all which the Lord knoweth, of which number I beleue my selfe to be one. *Ephes. 5. 26.*

**Q.** What learne you out of the tenth article: *The forgiveness of sinnes?*

**A. 2.** First, I beleue that Christ hath suffered whatsoever was due for our sinnes. *1. Iohn 2. 2.*

**Second**



## Christian Religion.

**S**econdly, my sins being forgiven freely, shall neuer be laid to my charge againe. *Iere. 31.*

*34. Heb. 10. 17.*

**Q.** What learne you out of the 11. and 12. articles. *the resurrection of &c.*

**A.** First, that my body shall rise from the earth. *1. Thess. 4. 14.*

**S**econdly, it shall rise a glorious bodie. *1. Cor. 15. 42. Phil. 3. 21.*

**T**hirdly, my body being risen a glorious body, shall liue with Christ for euer in his kingdom. *1. Thess. 4. 17.*

**Q.** By what meanes or wayes doe wee attaine this faith?

**A. 2.** First, by an ordinary and plaine way, the hearing of the word preached. *Rom. 10. 17*  
*1. Cor. 1. 21. Gal. 3. 2.*

**S**econdly, by the wonderfull and secrete infusion of Gods spirit.

**Q.** By what meanes is this faith maintayned and strengthened in vs?

**A. 4.** First, by the word preached.

**S**econdly, by the Sacramentes.

**T**hirdly, by discipline.

**F**ourthly, by prayer.

**Q.** What is a Sacrament?

**A.** A signe that may be seene, of grace that cannot be seene.

**Q.** Howe

## The Summe of

**Q.** How many Sacraments are there?

**A.** Two : Baptisme and the Lords Supper :

**Q.** In Baptisme, which is the signe that may be seene?

**A.** Water. *Iohn 1, 26.*

**Q.** Which is the grace that cannot bee seene?

**A.** The washing away of sinnes by the blood of Christ. *1. Iohn 1, 7.*

**Q.** In the Lordes Supper which is the signe that may be seene?

**A.** Bread and wine. *Matth. 26, 26, 27.*

**Q.** Which is the grace, that cannot bee seene?

**A.** The body and blood of Christ. *1. Cor. 10, 16.*

**Q.** To the strengthening of our faith, how many things do you principally learne by Baptisme?

2. First, as water washeth away the filthynesse of the flesh : so the blood of Christ doth washe away sinne from my soule. *Marks 1, 4 1. Pet. 3, 21.*

Secondly, I am taught to rise to newnesse of life *Rom. 6, 4.*

**Q.** For the strengthening of your faith, how many things do you principally learne in the Lords Supper?

**A.** 1. First, as by the hande and mouth, my body receiveth bread and wyne, so by faith, my soule doeth feede of the bodie and blood of Christ

## Christian Religion.

**Christ.** *Iohn 6, 35.*

**Secondly**, al the benefits of Christs passion, and his righteousness, are as surely sealed by it to be mine, as if my selfe had wrought them. *Rom. 4, 25. Mat. 26, 27.*

**Q.** Is the bread and wine turned into the body and blood of Christ?

**A.** No. For if you turne or take away the signe that may be seene it is no Sacrament.

**Q.** Going to the Supper of the Lorde, what ought a man to do principally?

**A.** Examine himselfe. *1. Cor. 11, 28.*

**Q.** Why ought a man to examine himselfe?

**A.** 1. First, because the unworthy receiver is guilty of the body and blood of Christ. *1. Cor. 11, 27.*

**Secondly**, because hee prouoketh the Lord to wrath, and so eateth and drinketh his owne damnation. *1. Cor. 11, 29.*

**Q.** Whether may fooles, madmen, or children be admitted to the supper of the Lord?

**A.** No, for they cannot examine themselves. *1. Cor. 11, 28.*

**Q.** In how many thinges ought a man principally to examine himselfe?

**A.** 3. First, whether he hath faith or no.

**Secondly**, whether he be sorry for his sinnes, and doth detest and abhorre them.

**Thirdly**

## The Summe of

Thirdly, whether he hath sought reconciliation  
with them to whom hee hath giuen offence.

**Q.** God knoweth before wee aske, what wee  
need, so that hee need not to be put in mind,  
he is not slouthfull, that he neede to be stirred  
vp, hee hath appointed in his prouidence  
what he will bestowe, how, and when : there-  
fore why should we pray :

**A.** First, to stirre vp our selues to seeke him.  
Secondly, to exercise our selues in meditating  
upon his promises.

Thirdly, that wee may discharge and unloode  
our cares into the bosome of God.

Fourthly, that we may testifie to our selues, and  
others, that wee hope and aske for all good  
from God alone.

**Q.** How many thinges ought we to be careful  
of in prayer :

**A.** 5. First, that wee pray to **G D D** through  
Christ. *Iohn 16.23.*

Secondly, that we be inwardly touched with  
that we pray for. *Rom. 8.26.*

Thirdly, that they be grounded vpon Gods  
promises. *I. Iohn 5.14.*

Fourthly, that wee be not weary of prayer.  
*Luke 18.1.*

Fifthly; that wee pray according to that rule  
which God himselfe giueth. *Mat. 6.9.*

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## Christian Religion.

Q. Rehearse the Lords prayer?

A. Our father which &c.

Q. Howe many principall partes are there of this prayer?

A. 3. First, a perswasion to prayer in these words, Our father which art in heauen.

Secondly, the summe of prayer containd in the sixe petitions.

Thirldy, an assurance of that we pray for, containd in the conclusion, For thine is the kingdome, &c.

Q. What perswasion haue you in those first wordes, Our father which art in heauen?

A. 3. First he is a father, & no tirat to be fled fro

Secodly, he is our father, & therefore loueth vs

Thirldy, heauen is his throne, and therefore is he able to helpe.

Q. Howe many thinges doe the sixe petitions principally concerne?

A. 2. The first concerneth the glorie of God, contained in the first thre petitions.

The second concerneth the necessitie of man, set downe in the last three.

Q. In the first petition, Hallowed be thy name, what doth this word Name signifie?

A. It signifieth his power, which comprehendeth his mercie, wisdom, iustice, & prouidence

Q. What is ment by this word Hallowed?

## The Summe of

**A.** A due reuerence to be yeelded to his name.

**Q.** What pray you for in this petition?

**A.** That the maiestie of God may be reuerenced by me and all men.

**Q.** How many things pray you for in this petition, Thy kingdome come?

**A.** 4. First, that he may reigne in our hearts by the scepter of his word.

2. That by his holy spirite he will gouerne vs.

3. That satā & al our lusts may be ouerthrowne.

4. That he will finish soone these daies of sinne, and take vs to his kingdome of glorie.

**Q.** How many things pray you for in this petition, Thy will be done in earth as it is in heaven?

**A.** First, that our wils which are corrupt, may be pulled downe.

Secondly, that Gods will which is most iust may be exalted.

**Q.** How many thinges doe you pray for in this petition, Giue vs this day our daily bread?

**A.** . First, that God who gaue life would preserve it.

Secondly, that he would direct vs to vse those meanes that be lawfull for preserving it.

Thirdly, that hee would giue vs contented minde with that estate he placed vs in.

**Q.** What is ment by this word Bread?

**A.** All things necessary for the maintenance of this life.

**Q.** What

## Christian Religion,

**Q.** What needs the rich man dayly to pray for daily bread, who hath enough in store for many yeares.

(seife.

**A.** First, he is to pray for the poore, as for him. Secondly, his substance and vainties shall doe him no good without Gods blessing.

**Q.** How many things doe you pray for in this petition. Forgiue vs our &c.

(passes

**A.** 2. First, what God would forgiue vs our trespases. Secondly, that we may be directed by him to forgiue one another.

**Q.** How many lessons learne you out of it?

**A.** 4. First that all men are sinners.

2. Man must seeke for forgiuenesse, for he cannot satisfie.

3. None can forgiue sinnes but God.

4. To the enuious man there is no forgiuenesse.

**Q.** In this sixth petition, Lead vs not into temptation, but deliuer vs from euill, what is meant by Led into temptation?

**A.** To be deliuered body and soule to Sathan.

**Q.** What is meant by euill.

**A.** The Deuill and sinne.

**Q.** What pray you for in this petition?

**A.** Wee pray that we bee no further tempted, then God giueth power to beare.

**Q.** What learne you in this?

**A.** 4. First, that all Christians are in warres,

haue neede to watch.

Secondly, we are all weake, and haue neede of helpe.

Thirdly, That Sathan can do nothing, vnlesse God giue leaue.

Fourthly, the Lorde is our deliuerer from all temptations.

Q. How many things learne you out of the conclusion, Thine is the kingdome, the power, and glorie, for euer and euer.

A. 3. First, these wordes doe kindle our hearts to desire the glory of God.

Secondly, to be bound vpon none but God.

Thirdly, that his kingdome is mightie and eu-  
erlasting.

Q. What meaneth this word, Amen?

A. It signifieth, So be it, or So it shalbe: first shew-  
ing a feruent desire to haue that I aske.

Secondly, it is an assurance to my conscience,  
that I shal haue that I aske.

Q. Where finde you the like examination of  
the people, after they haue bene taught?

A. I finde that our Saviour Christ after he had  
taught, did againe examine them how they had  
profited, and in examination did teach them  
further, in Mat. 13. 51. and the 16. 13. 14. 15. 17. and the  
17. 25. Iohn 6. 5.

FINIS.



A Prayer vsed after Catechising in the  
Euening.

W<sup>E</sup> heartely thanke thee, O mercifull  
Father, for that thou hast bestowed the  
inestimable treasure of thy holy worde vpon vs  
most vile and sinfull wretches. And sith it is not  
in him that planteth, nor in him that watereth,  
but in thy mercifull hand, to mortifie our sinful  
lusts, & to create new hearts in vs: we beseech  
thee so to order & direct vs, y<sup>e</sup> we proue not like  
the greene figge tree flourishing without fruite,  
nor be of the number of those hypocrites which  
with tongue can say, Lorde, Lorde, in thy name  
we can prophesie, cast out devils, and doe many  
great workes, and yet are condemned for wic-  
ked, because their hearts are not right: nor like  
to them, which are swept and garnished, but  
emptie, wherunto the vncleane spirit returnes  
with seuen worse then himselfe, and so our end  
be worse then our beginning: But governe vs  
with thy spirit, that in heart we may loue and  
seeke thee, and in body and soule obey and serue  
thee in righteousnesse and holinesse all the daies  
of our life. And here we offer vp vnto thee our  
selues, our soules, our bodies, our liues, and all  
that we haue, in assurance, that that cannot  
perish, which is committed to thee. Take vs  
into thy hande, and keepe vs this night, that  
our

## A Prayer.

our bodies may sleepe, & our soules may watch  
for the coming of thy son Christ, that so both  
our bodies and soules may be the more apt and  
the better able to serue thee, in that estate and  
calling, wherein it shall please thee to place vs.  
As we pray for our selues, so we beseech thee to  
looke with fauour vpon the whole Church, in-  
crease the number of thy children, graunt thy  
Gospel a free passage, comfort the comfortlesse,  
rayle vp them that are fallen, and strengthen  
them that stand, that they fall not: haue mercie  
vpon this Realme, long continue thy blessings  
of peace and quietnesse towards vs, and remoue  
farre from vs all lettes and hinderances of the  
same, Gouverne the hearts and the swordes of all  
Maiestrates, that they may not lift vp them-  
selues in vaine glozy to please themselves, but  
that they may apply the authoritie which thou  
hast giuen them, to the aduancement of thy glo-  
rie, for the comfort of thy children, and the ter-  
ror of thine enemies. And sith the continuance  
of our peace (in these our dayes) next vnder  
thee, consisteth in the preservation of our  
King, blesse vs with him, and blesse him with  
all giftes fittes for so high a calling: and who-  
soever shall attempt, deuise, or conspire ought  
against his maiesties person, crowne, dignitie,  
and royall estate, we beseech thee in mercie to  
conuert

## A Prayer.

convert them speedily, or in iudgement to comfort them, that we may vnder him lead a quiet and a peaceable life in al goodlines and honestie. Councel y councellers, order the nobles, direct the maiestrats, instruct the ministry, guide and gouern the whole body of this common wealth, that wee may ioyne togeather in humblenesse of hart, and vniity of mind, to seeke the glory of thy name, the increase of thy kingdome, the establishing of thy truth, the rooting vp of sinne, the maintenance of vertue, & the long continuance of the prosperous estate of this common wealth. Haue mercy vpon them that bee in affliction in body or in minde, namely our bretheren, which suffer for the testimony of a good conscience eyther in France, Flaunders, or vnder any other Tyrant, allwage their sorowes, and mitigate their miseries speedily, if it bee thy will or arme them with patience, to abide such tryall as thou shalt lay vpon them. Let their examples teach vs to humble our selues vnder thy hand, knowing that thou canst turne our prosperitie to aduersitie, our pleasure to payne, our peace to warres, health to sickness, & life to death, when thou shalt thinke good: the harts & the hands of the Acheistes and the Papistes are as ready with their swords to pearce our sides, & with their knives to cut out thy throats, & our sins are as ripe to pro  
uoke.

## A Prayer:

voke thy wrath, saue that in mercie thou doest spare vs, and with thy mightie hand doest hold them backe from exacting their bloody desire. Forgiue vs our sins, & continue thy mercie towards vs. But if it be thy will, to deliuer vs into their hands, thy will be fulfilled, and whatsoeuer become of our goods, body, or life, we beseech thee, that with patience we may possesse our soules, and in constancie continue thy children to our liues end, that at our last breath we may yeeld our soules into thy hand, for thou O Lord God of truth hast redeemed the. For these things, and what else thou knowest needful for vs or thy whole Church, this night or any time of our life hereafter, wee sue to thee in the name of thy sonne Christ, saying as hee hath taught vs:

### *Our Father, &c.*

O Lord increase and strengthen our faith, & graunt vs a perfect continuance therein to our liues end, wherof we make our humble confесси, saying, I beleene in God &c. If any of the household offend the holy inmortall God, they are admonished by their fellows: if admonition serue not, the matter is made priue to it.

Psal. 101. 6. Whomever shall to the faithfull of the land that they may dwell with mee, he that walketh in a perfect way, he shall serue mee.

7. There shall no deceitfull person dwell within my house, he that telleth lies, shall not remaine in my sight.

FINIS .

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